

The Baptist Record



"THY KINGDOM COME"



OLD SERIES, VOL. XXXX.

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NEW SERIES, VOL. XX. No. 31.

Rev. A. S. Johnston pastor at Gallman, is liable to go as a chaplain for work in the army.

Pastor W. H. Barrett of Mt. Olive is given an August vacation and will spend it at Cedartown, Georgia.

Rev. H. Boyce Taylor, who recently resigned at Murray, Ky., after a pastorate of twenty years, has been unanimously recalled.

Rev. Edward Stubblefield at one time pastor at Oxford, but for some time at Galveston, Texas, has been called to Clarksville, Tenn.

The Baptist Orphanage of North Carolina last year cared for more than 500 children, at a cost of \$70,000.

Don't forget to mention the Baptist Record in your meetings and send in the subscriptions at the special rate for August.

Report your meetings, giving all the good results, including the number of new subscribers secured on the special offer for July and August.

We sorrow with Brother and Sister Owen Whilam of Brooksville in the loss of their son, Harry McChesney. May the God of all comfort be near them in their sorrow.

J. Norris Palmer of Blue Mountain, a ministerial student in Mississippi College, underwent an operation at the Baptist Hospital in Memphis last week. At last report was doing well.

W. A. Sullivan, Belzoni, Miss., assisted Pastor J. A. Ousley in a meeting at Rome last week. There were 15 additions to the church—two by baptism and 13 by letter and statement.

The Word and Way says there were 18,404 fewer baptisms last year in the United States than the year before. Time for all to ask "Is it I?"

Rev. H. M. Harris is this week engaged in a meeting at Pleasant Hill in Simpson county. He is not wasting any time while on his furlough from China.

Prof. A. J. Aven of Clinton is this week helping in a meeting at Oma in Laurence county. He is a deacon of the order of Stephen and Philip, one who can preach and lead sinners to Christ.

W. C. Boone, a son-in-law of Mississippi, goes from Marianna, Ark., to Ownesboro in his native state of Kentucky. His service begins September 1st.

Prof. W. E. Farrar becomes president of Bethel College, Kentucky, and Prof. Homer Felts whom the writer baptized, becomes principal of the Business Department.

Dr. E. V. Baldy is among the fortunate pastors who have been given a raise in salary for these times of high prices. His church at Hartsville, S. C., added \$300 to his income.

Prof. S. E. Bradshaw for some time chairman of the faculty, now becomes acting president of Furman University, until the trustees are able to fill the vacancy caused by the resignation of Dr. Poteat.

Dr. W. A. Hewitt assisted in a good meeting at Pelahatchie for five days. The church was greatly helped. There were four additions, two of them by baptism, and eight new subscribers were secured for the Baptist Record.

The church at Utica has called Rev. H. Turner McLaurin, a Mississippian who recently graduated at the Ft. Worth Seminary. Efforts are making to secure co-operation with Griffith Memorial Church in Jackson.

Mr. Chas. Evan Hughes, once Republican candidate for the Presidency, says there is no more reason for zone rates for newspapers than for letters. It is contrary to the spirit oneness that should characterize the United States.

Rev. J. H. Wright has resigned at Milan, Tenn., and returns to Seventh Church, Nashville, where he was pastor for about twenty years. Brother Wright has tried two or three other places but can't be happy elsewhere and the church in Nashville can't be happy without him.

The Baptist Bible Institute of New Orleans, is in need of books. Many people have books which they will never use and which could be employed to good purpose by this new school of the prophets. Write to Dr. B. H. DeMent in New Orleans, La.

The government has announced its purpose to requisition the service of all doctors who may be needed in the army. This will make doctors more scarce in a short while and the necessity is upon us to observe the laws of health and prevent unnecessary calls upon them.

Pastor J. O. Buckley had with him in a meeting at Bethany, Bro. C. M. Morris of Sumrall, who brought a simple gospel message. The Holy Spirit honored the work and nine were buried with Christ in Baptism, two were restored and two received by letter. The church greatly encouraged.

Rev. J. R. G. Hewlett has been called as pastor of the church at Water Valley, and has accepted. Bro. Hewlett has been pastor at Charleston almost five years. He is one who develops and teaches his churches. He is also a great church builder and has a record for adding to or building thirteen church edifices.

Mrs. J. E. Thigpen of Gloster, has a valuable library left by her husband, the late pastor of the church there, which she wishes to dispose of. Brother Thigpen was a good judge of books and selected with care. Correspondence with her might be greatly to the advantage of those who are looking for good books at reasonable price.

We publish elsewhere a resolution passed by the United States Senate during the war between the states, which has the correct ring to it, not fearing to honor the name of the Lord Jesus Christ. As we recall it the recent resolution by the Senate and the proclamation by the President guardedly omits any reference to Him.

Dr. Anna Howard Shaw, head of the Woman's Committee of the Council of National Defense, requests that "a black arm band with a gold star, instead of mourning, be worn by American women who lose members of their family in the service of the nation." The announcement says that the suggestion has the endorsement of President Wilson, and adds: The insignia which has been chosen by the woman's committee can readily be made at home out of whatever material can be procured. The band is to be black and three inches wide, the stars gilt, and one for each member of the family who has lost his life in service. These stars may be of gold or gilded metal or satin or of cloth. The design will not be patented.—Ex.

Rev. W. A. Jordan of the Central Church in New Orleans is back in Mississippi for several meetings. Last week he was with Pastor Barnhill at Lucien, where there were ten professions of faith, some of them men who had been considered hard to reach. This week he is at Pocahontas where he has held several meetings in previous years.

Pastor R. A. Cooper has had a most excellent meeting in his church (Second) at Amarillo, Texas. Preaching was by E. J. Isenhower, singing by P. A. Stokton, Blue Mountain evangelists. Christ was presented as the only and all sufficient Savior and the people sang. Seventeen were added to the church, twelve of them by baptism. One also was baptized into the First Church.

"Mamma, I just fell down-stairs and hit every step all the way down!" exclaimed little Mary, who attends the Christian Science Sunday school. "Did you hurt yourself, dear?" "No, mamma. I kept saying, 'Truth, truth, truth,' every step I hit, and I didn't hurt myself a bit. But had Fido in my arms when I fell, and think he is pretty badly hurt." "What makes you think so, dear?" "Why, every step we hit he yelled, 'Error, error, error!'"—Judge.

Dr. John F. Purser has accepted the call of the Galilee church at Gloster. He has been for many years pastor in Atlanta and president of the Home Mission Board of the Southern Baptist Convention. Previous to that he was pastor in New Orleans and was also an evangelist, holding many meetings throughout the South in company with his brother, Dr. D. L. Purser. We congratulate the church at Gloster and welcome Dr. Purser back to Mississippi, his native state and to a place not far from that of his early ministry.

At the meeting of the Board of Ministerial Relief and Annuities recently held at Dallas, Dr. S. P. Brooks was elected president and Dr. Wm. Lunsford executive secretary. Dr. Lunsford was chairman of the committee which made a study of the subject and reported to the Southern Baptist Convention in Hot Springs. We hope that the work of this new board will be co-ordinated with that of similar work in all the states so that there may be no confusion, but the most effective co-operation. It may not be an entirely simple matter as the general board will have features and departments of work which the state boards do not, but in some phases they undertake the same work and cover the same territory.

The cry for organic union of churches, to our mind, has some of three sources. (1) It is an effort of some episcopal organizations to get all people in to their connection because they believe that the essential attribute of a church is apostolic episcopal succession. (2) With others it is a sloppy sentimental proposition which has nothing definite in it, without form and void, a matter which they have never thought through, nor seen to the end. (3) There are still others who foresee the end of their denominational existence, because there is no real reason for it nor ground to stand on. They cannot in the logic of events permanently survive, and to save their own confusion and inevitable catastrophe they would like to pull down all the denominational structures. Those who oppose the existence of denominations and think they are a hindrance to the kingdom might make one less by withdrawing from the field. Somebody count the votes of all who favor withdrawing!

THE BAPTIST RECORD

PREDACHERS' PLANS.

Dear Brother: Will you please allow me space to make a suggestion for busy pastors during the next session of the Seminary? I desire to mention it thus early in order that such pastors as are interested may be getting ready to carry out the suggestion in cases where they desire to do so.

The suggestion is that in some cases pastors and churches might arrange for the absence of the pastor during one quarter of the next session of the Seminary. The pastor could come to Louisville, take certain selected studies during the two months he might spend here. He could pursue the studies in regular course, and the regular quarterly examination, receive grades and be credited with that quarter's work. Then, if it were not possible for him to remain longer, he could return to his field of work and could plan to come back to the Seminary the next year or at any future time for additional Seminary work. If he never succeeded in returning to the Seminary, the one quarter would give him at least a dip into the Seminary life which would be of incalculable value to him if he has never taken a Seminary course.

Many pastors who have already had some Seminary work in the past might be interested in refreshing themselves by two months or more of direct Seminary work. In many churches in the South the mid-winter season is not a time when a great deal can be accomplished, especially in the country churches and some of the village churches. It has occurred to me for a long time that many men might take the second and third, or at least the third quarter in our Seminary course to very great advantage and without serious injury to the church work. The quarters next session will run as follows:

First quarter begins October 2 and ends November 29, 1918.

Second quarter begins November 30, 1918, and ends January 29, 1919.

Third quarter begins January 30 and ends March 26, 1919.

Fourth quarter begins March 27 and ends May 30, 1919.

The cost for a student who boards in New York Hall for one session of eight months is about \$225, and for a quarter of the session it will be a little more than one-fourth of that amount. Aid might be had from the students' aid in cases where brethren require it. Married men could arrange possibly to leave their families at home if it were not convenient to bring them. I feel safe that many churches would greatly profit by this kind of vacation for their pastor, and it would be worth an investment of money on the part of the church, either in providing a supply for the pastor or in financial assistance to him during his Seminary work. No doubt the two months' study would react favorably upon his preaching.

Any quarter of the Seminary session would prove profitable. The English Bible courses, systematic theology, comparative religion and missions, biblical theology, church history, homiletics, sociology, Sunday school pedagogy, biblical introduction and pastoral theology would all be of great value and a

selection could be made from these according to the tastes and desires of the student.

I shall be glad to correspond with any brethren who are interested in the above suggestion.

In closing, I wish to add a word of urgency to the young man just out of college who is not in the pastorate but who ought to come to the Seminary and also to the man who ought to come for a full Seminary course and who has already entered the pastorate. There are many of these who are considering the matter. No stone should be left unturned by any of these men that will make it possible for them to take a Seminary course. It will be to me a privilege to co-operate with any who are interested.

E. Y. MULLINS, President.

GREAT WORK GOES ON AT CAMP SHELBY.

"I enlisted to make the best soldier that I could for my country, and now I am enlisting in the army of the Lord to make the best soldier possible for Him."

These were the inspiring and heartfelt words uttered by a selectman in Camp Shelby, following a sermon by the Rev. E. D. Solomon at the detention camp at Camp Shelby one week ago Sunday night.

Would you think it? There were 199 others that felt the same way that night and so expressed themselves in their actions—giving their hearts to God. This was brought about by the good Lord blessing the labors of Bro. Solomon and his co-worker, Charles Butler, who did the singing. Two hundred souls saved in one service—wasn't that glorious?

And yet the half has not been told!

On the following Wednesday night Solomon preached and Butler sang again; there were 23 conversions of soldiers.

On Saturday night the Rev. T. T. Martin preached for Solomon, and there were 125 conversions.

On the past Sunday night there were many other conversions.

This was the work of eight days, and still the half has not been told for Solomon and Butler, and E. C. Lamb, the assistant pastor, have been reporting conversions all along.

The work that these three men have done for the kingdom of God is beyond calculation. Not only is it felt here, but the boys will carry this influence to the trenches somewhere in the European war zone.

In addition to this, a community building the squaw camp being the community, has been completed, and services will be held in it soon. Also the Baptists will have a Sunday School for the benefit of the children in the squaw camp, a little town to itself, peopled by officers, their wives and children. A day school will open for the benefit of these children this fall.

Solomon, Butler and Land are the only Baptists working at Camp Shelby. Of all the chaplains there is not one who is a Baptist, although I am told that practically half of the boys here are either affiliated with Baptist churches or come from Baptist families.

What a glorious thing it is for the father

and mothers of these Baptist boys to know that these Baptist workers are here and that they are unexcelled in energy and perseverance in good works.

From all over the country come letters from mothers and relatives of Baptist boys, asking Camp Pastor Solomon to look after their boys. I have just been privileged to see one of these. It is from a good woman who lives in Bucatauna. It tells of the loss a year ago of her husband, of the selection of her darling boy, "who has been both a father and brother" to his younger sisters, but there is a note of rejoicing over the fact that the boy is a Christian and that Bro. Solomon is here to look after him.

Boys are pouring into Camp Shelby from every county in Mississippi, from Alabama, Florida, Louisiana, Tennessee, Arkansas and other places, and I have written this that Baptist families may know of the great work that is being carried on at Camp Shelby, which, in far-reaching results, goes ahead of anything I know.

Baptist people should write their boys to see Solomon, Butler and Land, and they should take consolation in the fact that these consecrated men are doing everything possible for the good of the soldier boys. It's a noble work; the best in the land, pray for it without ceasing.

WALTER N. HURT.

Hattiesburg, Miss., July 22.

MINISTERIAL RELIEF AND ANNUITIES.

In taking up the new work laid on me by the Convention Board of Ministerial Relief and Annuities, located at Dallas, Texas, there is nothing I crave more than the patience and co-operation of my brethren. In the great new task outlined before us, we are all beginners. We must not expect too much of one another. Time, patience and prayer, must become the great factors in working out our new undertaking. I believe, with all my heart, that the time has come and the hour has struck, for a great movement with regard to ministerial benefits of one kind and another. Let's think of it in this way.

I. Our task! It is two-fold.

1. General Relief. A fund for the relief and support of disabled ministers and missionaries of accredited mission boards, of all ages, within the bounds of Southern Baptist Convention.

2. Annuities. An eventual annual income of five hundred dollars to begin at the age of 68, for those who become members of the "Annuity Fund," according to the provisions of the Convention plan; three-fifths of which shall descend to the widow and the children of the annuitant.

II. Our Aim! The hearty co-operation of all the states in the bounds of the Convention. To realize here is to make success glorious and failure impossible.

III. Our Goal!

1. Immediate. The raising of \$150,000 among the states for the first year's work, for "General Relief," this being the amount fixed by the Convention. The apportionment

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of this fund among the states has just been made by the new Board in Dallas.

2. Near-by. An endowment of three millions.

WM. LUNSFORD, Secretary.

SOME THOUGHTS ON PREACHING AND BAPTIZING.

As I thought I concluded:

1. That a Baptist church baptizes the one who applies for membership, in order to help the applicant to meet a prerequisite to church membership. Without New Testament baptism there can be no membership in a New Testament church.

2. That no considerate Baptist preacher will preach for any Baptist church without the consent of that church expressed either by silent consent or by direct vote of the members of that church for which he preaches.

3. That no thoughtful Baptist preacher will assume the agency of any Baptist church to do its baptizing, if he thinks any of the members of that church will object to his doing the baptizing for it. If he should, it seems to me, that he would proceed on the supposition that the right to baptize is vested in him and not in the church, which asks him to do the baptizing for it.

4. That the authority to preach and baptize is given to Jesus Christ. He vests each of His churches with the right to preach and baptize for Him. This right does not give any church the privilege to set aside any God given law which governs this ordinance. If any church should set aside any law, which Jesus gave to govern baptism, then the baptizing is performed upon assumed authority of the church setting aside Christ's law, and not upon the authority of Christ. Hence Jesus does not recognize such baptism as obedience to Him.

5. When a church proposes to baptize a person, who has never been baptized, it claims to do so in obedience of Jesus Christ and upon His authority. It also claims this is necessary to perform a duty that must precede membership in a church of Jesus Christ.

6. That when any one has repented and has believed in Jesus as his personal Lord and Savior and as the Son of God and that He was made flesh and that He has tasted death for him, and has been baptized according to Christ's direction; and has been received into membership of one Baptist church, his membership may be transferred to any other church of the same Faith and Order. When his membership is transferred, all the privileges that membership give him, are also transferred to that other church.

7. That the right to the Lord's Supper in the Lord's church grows out of membership, and not out of baptism.

J. R. SUMNER.

IS A MILLION AND A HALF TOO BIG?

J. F. Love, Cor. Secy.

Is a Million and a Half Dollars a big undertaking for Southern Baptists for Foreign Missions this year? Let us look at that question a little calmly.

1. Is a Million and a Half Dollars a big sum to be raised to supply all religious necessities to a thousand million people?

2. Is a Million and a Half Dollars a large amount for the three million white Baptists of the South, 25,000 churches led by 12,000 Baptist preachers; to say nothing of 45,000 Sunday School teachers whose qualifications for leadership are declared by 45,000 normal Sunday School diplomas; or 100,000 deacons who have been ordained with special reference to Kingdom finances an almost innumerable company of women organized around the missionary principle and driven by missionary passion. Cannot the largest denomination in America do this?

3. Is a Million and a Half Dollars a large amount compared with the ability of our people and their growing prosperity? It has been said that three-fourths of all the metal coin of the world is now owned by Americans. I do know that in per capita wealth our people are in a class all by themselves. Nobody on earth has as much money to spare as the average American.

4. Is a Million and a Half too much for Foreign Missions compared with fourteen or fifteen millions spent at home besides the millions we are giving to Red Cross, to Y. M. C. A., and other war relief measures? Southern Baptists have during the past three years raised three million dollars for a single home enterprise, that of Christian education, and this amount is so inadequate the convention in May fixed the mark at fifteen millions two hundred and sixty thousand in five years, or more than three millions a year for this object. Even in this we are undertaking far less than some other denominations are doing for Christian education. Is, then, One Million and a Half too much for us to give to Christian education, preaching the gospel, healing the sick and all else in all the heathen and papal world of darkness, ignorance and suffering?

5. Ought we to groan over a Million and a Half Dollars for Foreign Missions in the face of what other denominations are doing for this enterprise? About 75,000 Seventh Day Adventists raise about \$750,000 a year for Foreign Missions, 350,000 Southern Presbyterians are in a campaign for \$1,332,000 for Foreign and \$640,000 for Home Missions this year, and the same amounts for each of the succeeding three years. Southern Methodists are in a campaign for \$35,000,000, a large per cent of which is for Foreign Missions.

Northern Methodists are in a five year campaign for \$80,000,000 and Northern Presbyterians for \$75,000,000, with Foreign Missions as the chief beneficiary in both cases. Southern Baptists have in truth set for themselves a very modest and a very easy task.

They outnumber Southern Methodists and Southern Presbyterians combined, and certainly their principles and the truth of which they are God's stewards ought to impel them to as great sacrifice in its propagation. Moreover, Southern Baptist mission stations on the foreign fields are, in numerous instances, more inadequately manned and equipped than the missions of either our Presbyterian or Methodist friends.

These other denominations are already far ahead of us in equipment.

It ought to be easy for the leaders of our people to rally them to an enthusiastic and determined support of the Million and a Half Dollar Foreign Mission Program. Personally I like our conservative figures better if we understand that they are to be moved forward year by year as the money can be spent wisely, the needs demand, and the blessing of God on the work makes necessary. We want steady advance, not dashes and retreats. We need the Million and a Half, and can use it economically and make it productive.

WHAT DO YOU CALL IT?

For years I have been in hundreds of meetings, and in a few churches in Mississippi I have found that not a few pastors will have the visiting preacher and singer to help in a ten days or two weeks meeting, and either pass out envelopes for a free will offering for the help, or have a committee to see the folks, and every one that gives believes they are giving to the visiting preacher and singer, and they mean for it to go to them alone. Now to the point, the pastor has his treasurer to give the visitors one-third or two-thirds of the money collected and put the rest into the treasury. This has happened in a number of the so-called best churches in this state and with some of the so-called best pastors, and I believe it nothing less than stealing, and these pastors are known by a number of our preachers and the whole state ought to know every one of them. A pastor and deacons that will do that will take mission money and put to some other cause, or resort to any other thing to pay up.

Once I was pastor of a splendid church and in our deacons meeting just before the meeting was to be held, a deacon said, well let's push our envelope offering for the visitors in this meeting, and I make a motion that we put into the treasury all except \$100 which is enough for the preacher and singer. Now then if the church understands and the visiting preacher so understands that all is to be given is one hundred dollars and the rest is to go into the treasury, then that is another question, but in the above case the whole church thought they were giving to no one but the visitors. You say, what did you do in that matter of your deacon's motion as stated above—Here is what I said right then and there: Then deacon if we do that we will be stealing that which belongs to another, and I will not be a party to such a deal.

My plea is for fair and right dealing in this matter, and I am in favor of publishing such a pastor and church.

God help us to do unto others as we would have them to do unto us.

Yours for honesty.

ONE THAT HAS BEEN SKUNKED.

The government advises against sending packages to boys in France, but suggests the sending of money orders as things needed can be bought over there cheaper than they can here. The boys are being well taken care of.

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Obituary notices, whether direct, or in the form of resolu-
 tions, of 100 words, and marriage notices of 25 words,
 inserted free; all over these amounts will cost one cent per
 word, which must accompany the notice.

EDITORIAL.

EYE OF FAITH NOT SEEN

It is all too common for us to "limit the Holy One of Israel." One way in which this may be done is by confining our expectations of God's work to the limits of our past experience and what we have seen of His work in others. God does not have to repeat Himself and His infinite reserves of creative or miracle working ability. He distinctly declares that His work is not to be confined to examples in the past. They may be used only as inspiration to faith and not as limitations to it. We are to expect the unexpected, to attempt the unprecedented, to open the way for God to do the impossible. It is the characteristic of the religion of Jesus Christ to do unheard of things.

When we read in First Corinthians, "Things which ye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love Him," we are not to turn our gaze up into heaven and think of these things as pertaining to another world, to the future life. The following words indicate plainly that these things are intended for this world and this life. "But unto us God revealed them through the Spirit." This clearly shows that the unconceivable may become matters of experience. This is true whether we look in the direction of a more intimate and satisfying knowledge of God, or toward the accomplishment of work which is too great for human salvation or undertaking. These two things will go along together. Many a church has been built where people said it was impossible. Many a soul has been saved when it was said by some that they were beyond hope. More than one mission task has been successfully carried through when the weak in faith said it was foolish to consider it. Abraham has indeed passed away, but He in whom he believed, "even God who giveth life to the dead and calleth the things that are not as though they were," He still lives. We only need a man who "looking into the promise of God, waveth not though unbelieving, but waxes strong in faith giving glory to God, and being fully assured that what He hath promised He is able also to perform." Not only are there more things in heaven and earth than are dreamed of in our philosophy, but there are yet riches of

truth and grace for us in Jesus Christ as yet untouched by our pick and shovel. "Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock, thou that sittest above the Churnrim, shine forth. Before Ephraim and Benjamin and Manasseh, stir up thy might, and come and save us. Let us make room for God to work."

GOD'S REVEILLE

There is hardly any scripture that the people and the churches need so much to be preached to them or laid on their hearts as that ringing call which the prophet Isaiah sounds out like a morning summons from slumber to the lounging legion of Jehovah: "Awake! Awake! Put on thy strength O Zion! Put on thy beautiful garments, O Jerusalem!" The other words that follow are like these and explanatory of their meaning and the reason for them. It may be that the present world-wide shaking up is just the angel of God putting the trumpet to his lips to awaken the minds of Christians to think and their hands to act. But this needs to be supplemented and enforced by the cry of every herald in every company in God's great army, calling men from lethargy and sleep. Word needs to be passed down the line, "Awake thou that sleepest, arise from the dead and Christ shall give thee light." It is time to awake out of sleep for now is our salvation more than when we first believed."

The evidence of this need is not far to seek. Rather it is on every hand. Most of us are afraid to point it out for fear we may be ejected from the synagogue of the optimist but God has put a brand upon those who cry peace when there is no peace. Next time you go to church, anybody's church, look about you and count the church members and then ask the church clerk how many members there are on the roll. Now measure and see if you have half of them. Some of us are quick to tell what large congregations we have, and this scribe sometimes preaches to a fairly good house. But there are few places probably where the actual attendance at one time passes the fifty per cent mark. And prayer meeting to use the language of scripture it is a shame to speak of it.

Then watch those "worshippers" on Sunday morning or Sunday night. How many of your folks sing? One in five would be a fine average. Your "worshippers" are dwindling rapidly. And of those who sing how many of them sing like they were awake? You cry out in your heart for somebody who will "make them sing," and for some breath of the Spirit of God which will blow upon them to make a joyful noise unto the Lord. How the music drags, with what heavy feet they plod through it! It seems indeed that our "joy has turned to heaviness" in the reverse of what the scripture commands. And then how many of your men will lead the congregation in prayer? How many of your people take in and carry home with them the truth which you bring them from the book? How many are fervently praying for the lost about them? How many are speaking to the wicked to warn him of his way and the impending judgment of God?

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The majority of them feel no obligation for any such service and hardly feel any impulse. What percentage of our people are giving sacrificially to send the gospel to a lost world? You may finish the catechizing along other lines.

But you are growing discouraged or sink into hopelessness at the sight of all these things. No need of that. Hear yonself the call of God to awake and nudge your neighbor. Pass the cry along to him and all down the line. Perhaps they are not dead; only sleeping. God is calling us out of sleep to our real selves our proper place and work. Because it is the call of God it can be answered and should be. Don't do your work as if half awake. Put on thy strength. It is yours; it is possible to you. Put it on and put it forth. When God calls or commands He furnishes the power. Strike out and strike hard. You have never yet proven the strength which is yours; have not neared the limit of energy and power which belong to the servants of God. We have not yet attained.

Along with strength to be used, the prophet adds "Put on thy beautiful garments." The uniform of God's soldier host is a clean life, righteous conduct, holy separateness from sin. Try that. "Thou shalt be called the holy city." "There shall henceforth come into thee the uncircumcised and the unclean." Holiness and power, righteousness and strength are closely related in this call of the prophet, yes everywhere in the word. Are they not indeed one and the same. At least they are inseparable. Preachers and people let us hear this awakening call of God, this reveille of Jehovah of hosts.

The wisdom of patience is shown in the conduct of business by the present administration in Washington. There have been not a few who at various times, insisted upon speedy action in dealing with delicate and trying situations. Most people in similar conditions would have struck out in hasty effort to end a trying ordeal. It was urged that we spank the Mexicans, that we declare war on Germany when the Lusitania was sunk, that we line all the German spies and agents up against a wall at sunrise to face the firing squad, that we send Roosevelt over to France with a hundred thousand wild men to scare the Germans into fits, that we are not getting an army quick enough, that we ought to have a stream of aeroplanes crossing the ocean in double formation and unbroken column. The administration stuck to its task without wasting time on complainers and now wisdom is justified of her work. The American army is the wonder of the world and a million and a quarter of them well prepared and well provided for are bringing things to pass on the other side of the water. In all things it is well to let patience have its perfect work. Patience is the quality that doesn't know how to quit.

Rev. J. G. Murphy has resigned and left New Hebron, giving his service to the government in this war crisis. He is an expert telegraph operator and was for several years in the employ of railroads.

Pastor W. H. Evans has offered his resignation at Wesson, where for several years he has done effective service.

Dr. W. A. Hewitt preached and Rev. A. S. Johnston led the singing in a meeting with Pastor J. R. Johnston at D'Lo. There were ten accessions.

Budget Laymen Department

N. T. TELL, Superintendent

THE MONTHLY REMITTANCE.

There is no other feature of the budget system that has a better moral effect upon the church than the custom of making monthly remittances of all funds given for denominational objects. One thing that has had much to do with destroying conscience among churches in regard to handling the Lord's money has been the custom among some churches of holding funds in the church treasury that should be sent on to the causes to which it is given. Too often under such circumstances the church will find itself in need of funds to pay some local expense, and will, without any thought as to the seriousness of the thing, take funds given by its members for denominational objects and pay these local bills. Such an act is a breach of common honesty that would not be tolerated in the business world.

When money is given by the members of the church for any outside cause, it immediately becomes a trust fund, and the church has no power, even by act of conference, to divert that money to any other purpose.

The whole budget idea hinges on the remittance of all denominational funds to the Convention Board office at the end of every month. *Put the money where it is needed when it is needed.*

It greatly simplifies the handling of church funds when the church is giving to a budget covering the current expenses of the church at home and abroad. There is no need then for handling so many separate funds. The money given by the members in support of the budget is distributed to all the objects named in the budget according to a fixed percentage schedule. There could not possibly be a more fair and just arrangement.

When your church gives on the budget plan, every cause fostered by the church gets a fair and equitable share in the distribution of the money. The gifts of every member are then divided alike to all the different causes, whether he is able to give much or little. This plan recognizes that every cause in the Lord's work is of equal importance although every cause does not need an equal amount of support.

In every protracted meeting this summer I hope the preachers will preach on tithing and call for "mourners." Our people should be brought to a decision to give according to the Bible standard.

The afternoon stewardship conferences at the Hattiesburg Encampment were highly beneficial to all those who attended. The talks and experiences were inspiring.

The high tide of your protracted meeting occasion should be used to bring your church to commit itself to better methods for the enlargement and advancement of the work.

It is a good time to put on the budget. Please do not think that work of this character will hurt the meeting. A meeting should do more for the church than to simply gather in a few more members.

ABOUT THE BAPTIST MEMORIAL HOSPITAL

Quite an every-day question, as we meet friends of the hospital, and their name is legion, is "Well, how is the hospital getting along?" It is really remarkable how evenly such an institution will run, even though dependent on those who fall sick from day to day. Patients received during June were 125; \$2,648.91 was expended for charity work. This report is very nearly like that of May. Mississippi furnished 118 of these patients. Nobody in the hospital is sitting around waiting for something to do; "nothing succeeds like success;" so everybody is on the move taking care of the patronage that comes of its own accord. July 16th was the biggest day the hospital ever had, so the management say. 35 patients were admitted that day; we do not know how many had to be refused. They were stored away in every suitable place. They are going out every day also.

An old friend of the pastor raised the question the other day, if it did not have a depressing effect to be seeing sick people, so many of them, every day. The reply was that the sadness in seeing so many sick was more than overbalanced by seeing most of them getting well; that is a joyous sight. Only a few days ago the pastor met a lady going with smiling face to take the train for home; about two weeks before he had met the great big Mississippi husband, while his wife was in the operating room; he tried to be a brother to this anxious husband, and a pastor to the good wife while with us. As the wife was leaving with joyous heart we knew there was another joyous heart down in old Mississippi. We even suggested that she kiss the big husband for the hospital pastor for we had come to love him. We were sure we preferred that she do the job. At any rate we knew that the hospital had brought joy to that home and were grateful that the pastor had had a little part in ministering to the anxious.

With the crowded conditions you may be sure all effort is being made to get into the new addition. In 60 days now we hope to admit patients to some new rooms. That means that immense bills are having to be met for the cost of construction. The handsome sum subscribed in February has not all come in, for some of it was made for deferred payment and may be some payments due have not been sent in. Every dollar due and any payment that could be anticipated by the kind friends who made subscriptions would fit in a very snug place just now. The pastor happened to hear the other day that our good loyal friend and brother, A. E. Jennings, who carries the hospital on his heart and on his hands as well, went recently and borrowed \$100,000 to keep the work going to completion. Let's all stand by so loyal and helpful friend.

M. D. JEFFRIES, Pastor.

WHY COME TO THE SEMINARY NOW?

Many young preachers are now pondering their duty about a Seminary course. It is highly proper that they should face this important problem and settle it right. The world crisis has made us all look squarely at our life problem. Come to the Seminary now, if through college or beyond college age—

1. Because it is the patriotic thing to do. The government has exempted young physicians and young ministers from the draft because it takes so long to equip them for service. Soldiers in the ranks can be prepared in a few months.

2. Because the Y. M. C. A. cannot use you overseas or effectively at home if within the draft age. Plenty of men can be secured over thirty-one for the war work of the Y. M. C. A.

3. Because the chaplains in the army must be men of culture and experience and very young men are not desirable.

4. Because the churches are really behind this war. They furnish the backbone of the army and navy. They support the Y. M. C. A. and the Red Cross. The churches must be kept going at high pressure to win this war. The morale of the army depends at last on the morale of the churches. But it takes a qualified man to meet such a demand at such a time.

5. Because the war will soon be over, soon, as history goes. Who will be ready for the open door of service all over the earth in the new world of freedom that will come?

6. Because it will be too late to get ready then. The race will be on. Business men are already laying their plans for trade after the war. Come to the Seminary now.

A. T. ROBERTSON,
S. B. T. Seminary, Louisville, Ky.

The Baptist Courier raises the question whether we have too much war in the pulpit, or rather passes on the question which has been already raised in the pews. It is probably a complaint that has been wide spread. The people are not unsympathetic with the war and its aims, but they have an idea that it ought not to take possession of the pulpit. It is a problem each preacher must solve for himself. The people might stand a sermon once a year on the war, and certainly the war furnishes many illustrations which are timely and helpful because the minds of the people are on the war and respond to what is said about it. But deep in their souls is the conviction that the vital things of the gospel ought to furnish the subjects for preaching and will interest and edify the people when properly preached.

The Christian Index announced with pride and joy last week that Dr. Rufus W. Weaver had accepted the presidency of Mercer University, the Baptist school for men in Georgia. The trustees have done well to secure a man of his ability, preparation and educational passion. He is a graduate of Wake Forest, N. C. Has done special work and taken degrees in Johns Hopkins, S. B. T. Seminary, and University of Cincinnati. He has been pastor of prominent churches and more recently secretary of the Tennessee Baptist Education Commission, and president of the Education Commission of the Southern Baptist Convention. He is one of the most aggressive educational spirits among Southern Baptists and will be equal to the difficult task of reorganizing Mercer. Dr. Weaver is favorably known in Mississippi by his addresses at our encampments.

Thursday, August 1, 1918.

OLD TIME REVIVAL OF OLD TIME RELIGION.

Believing that a description of an old-time revival of old time religion will be interesting to some of the readers of our paper especially to those young in years, the writer has prepared the following as having been witnessed and experienced by himself time after time in the long ago. Read and draw the contrast between such revivals and those of the present time.

The time for the annual protracted meeting having come the things of the world were laid aside and everybody attended it. The services were begun with a song and prayer and experience meeting, conducted by laymen which touched the hearts and brought tears to the eyes of many.

The preacher read the scriptures and led in prayer and then a hymn was sung such as "Come Holy Spirit heavenly dove with all thy quicquering powers." The preacher took his text and proceeded to preach. One could see that the weight of immortal souls lay heavily upon his heart and that he preached as a dying man to dying men. He laid the solid truth upon the hearts of sinners that they are lost and in the broad road to hell—a hell of everlasting punishment and pleaded with them to repent and turn to Jesus, the sinners Saviour who would embrace them in his arms of love and save them with an everlasting salvation. O how he pleaded with them to repent and surrender to Jesus right now e're it be eternally too late. This earnest heart touching appeal was followed by an invitation to those who desired the prayers of God's people to come forward and occupy the "mourners bench," the congregation singing a hymn such as "Show Pity Lord, O Lord Forgive." There was a going forward of a number and behold the scene. Penitent sinners, weeping mourners fill the benches. Many hearts are touched and tears flow. A Christain wife has an unconverted husband there, and Christian parents unconverted children and Christian neighbors unconverted neighbors, etc., among them. Heart touching songs are sung such as "I will arise and go to Jesus. He will embrace me in His arms." The congregation of redeemed saints whose hearts yearn for the salvation of those lost souls is led in prayer to God by a brother whose earnest pleading reaches the throne of grace. Happy conversions follow, and the rejoicing of Christians over spirits of hate and anger and envy and jealousy and ill-will and false pride and unkindness, etc., leap from the hearts of those who may have entertained them before the meeting began and fly away into the darkness. Brotherly love abounds and the peace of God which passeth understanding fills their minds and hearts. The door of the church is opened and an opportunity is given converts to join the church while a song is sung such as "Amazing grace how sweet the sound." Some respond and joy sparkles in the eyes of many. The pastors approach each one with the words: "My dear friend we are glad you have presented yourself for membership in the church of God. Now tell the church in your own way of the dealings of God with your soul."

They relate their experience of grace each one. Then a motion is made to receive the parties one by one to the ordinance of baptism and afterward to the fellowship of the church. The motion is carried, after which the parties stand and the hand of Christian fellowship is given them by all Christians present of whatever name the congregation singing such as "I am on my way to Canaan, to the New Jerusalem." Then follows a scene well nigh indescribable by human pen. Hallelujahs of praise to God ascend and an embracing in arms of Christian love of dear ones as being alive from the dead, and a shout by a happy saint whose face beams with heavenly glory. The presence of the Holy Spirit is felt and is like fragrant breezes from the garden of Paradise. The atmosphere seems holy, and the prophecies of Isaiah is fulfilled for "the mountains and the hills break forth before them into singing and all the trees of the field clap their hands."

One is made to feel as did Jacob when he had the vision of the ladder and exclaimed: "This is none other but the house of God and this is the gate of heaven." "Excitement! Excitement" does some reader exclaim. You are right my friend. It was Holy Ghost excitement similar to that on the day of Pentecost, when those unbelieving Jews cried out, "These men are full of new wine."

The meeting continued for a week perhaps and closed with the baptismal service. The people gather by the water side. The pastor reads Scripture appropriate, then follows an address to the point, then a hymn is sung such as "When Christ who came my Soul to Save, in Jordan was Baptized." Then a prayer. After which one after another of those happy believers follow in the footsteps of Jesus and go down into the water and are buried with Him by baptism and arise from their baptismal graves to walk in newness of life. "Having been planted together in the likeness of His death, they shall be also in the likeness of His resurrection." Sweet hymns are sung which make melody in the hearts of the saints and which hallow the solemn stillness of the heavenly place while tear drops roll down the cheeks of some. O impressive glorious ordinance the symbolism of which speaks louder than words of the death and burial and resurrection of our dear Redeemer and of his believing people.

That baptismal service being over the congregation gather in the house of God for the closing service when a sermon is preached. At the close of which those baptized stand with happy hearts and joyful faces and the hand of church fellowship is given them while the congregation sings "How firm a foundation ye saints of the Lord." Then follows a prayer of thanksgiving to God for His gracious presence and reviving and saving power. This is followed by a farewell hymn such as "O brother will you meet me on Canaan's happy shore." Tears fill the eyes of many as they sing of that happy meeting in that heavenly home where parting is no more. The benediction is pronounced and an old time revival of old time religion is closed.

The people return to their homes with

strengthened faith and brightened hopes and happy memories of those heavenly experiences and ecstatic joys foretastes of a glorious immortality of existence beyond this vale of tears.

As Jacob never forgot Bethel neither will this writer ever forget those old time revivals of old time religion. They linger in his memory after the lapse of many years and the thought of them touches his heart and he feels like singing, "Tis the old time religion. Tis the old time religion. Tis the old time religion. It's good enough for me."

O. D. BOWEN.

Gulfport, Miss.

SEVERAL THINGS.

By T. A. J. Beasley.

Rev. E. L. Wesson has made a gift of one hundred good and useful volumes of books to Clarke Memorial College. In the name of all interested, we thank Bro. Wesson. Who will be next?

At this time, when many churches in Mississippi are pastorless, would it not be well to put new life into the old-time Bible way of praying the Lord to send laborers into the harvest?

We have many young preachers in the State who are anxious to go to school, but who cannot without some help. Is it right to pray for laborers, and then not be willing to help those whom God has called? The letters this writer has received since being elected president of Clark Memorial College are enough to stir the heart of any Christian. Letters they are from struggling preachers who are anxious for an education. It would be a great thing if some of the pastorless churches would give these young fellows a chance by calling them to preach to them, and at the same time allowing them to attend school. With present railroad facilities they could go a long distance, preach and stay in school also.

Some years ago a deacon of a Baptist church subscribed ten dollars on his pastor's salary, but did not pay it when it was due. The treasurer of the church decided to ask him for the money every time he could get a chance. One Sunday the pastor preached a soul-stirring sermon, and said delinquent deacon got happy. The treasurer thought it a good time to present the account. On doing so, the deacon, about half crying said, "I wish you would get away. Every time I get to feeling good, you stick that old ten dollars account in my face." This reminds me of some good fellows who are for you "teeth and toe-nail" till you ask them for some substantial aid, then they are as silent as a last year's locust.

We have been able to secure a most excellent faculty for Clark Memorial College, and the prospects for the school are as good as could be expected during these war times. The one imperative need just now is a general cleaning up of the buildings and the doing of some repair work. Are you going to help do this work, or will you be as some people are about a protracted meeting.

"Wait till it gets started, and see what they are going to do!"

Thursday, August 1, 1918.

THE BAPTIST RECORD

DR. J. R. GRAVES A "WAR PROPHET."

The present terrible war has developed many wise men who can tell us all about the war, its cause, its curse and its cure. There have arisen also many prophets who tell us exactly when and how the war will end.

However much or little we may believe in palmists, clairvoyants, soothsayers and fortune tellers, we can but pronounce the great Dr. J. R. Graves the "war prophet."

Read his wonderful book, "The Work of Christ in Seven Dispensations," on "The Last Great Battle" and you will see how nearly to the letter Dr. Graves states the causes and predicts the workings and results of the awful battle of Gog and Magog as recorded in Ezekiel 38 and 39, which battle we are now waging.

In his opening sentence Dr. Graves says: "The last and most stupendous political event that is to transpire before the advent, or rather in connection with the coming of Christ, is the battle fought by 'Gog of the land of Magog,' and his allies, with Tarshish and his allies, for the possession of Palestine and the East."

Read Daniel's prophecy (11:40) concerning the King of the North, the wild beast that John saw (Rev. 13) and the "Woman arrayed in scarlet, drunken with the blood of the saints and of the martyrs of Jesus" (Rev. 17) and note how nearly realistic is that picture of the present world war.

Dr. Graves says that the wild beast with "seven heads and ten horns," and the "woman arrayed in purple and scarlet," "certainly symbolize the new European empire that is to be under the scepter of Ezekiel's Russian Gog—when chief of the land of Magog, as well as autocrat of all the Russians. Singular as this may seem to those familiar with the current expositions after the study of a quarter of a century I am scarcely more confident of the correctness of any exposition of prophecy than this."

The alliances are already formed, and the irretraceable steps taken by Russia that must ultimate in her supremacy or extermination.

Napoleon, before his death, uttered these prophetic words: "The day is coming when Europe, from the Volga to the Rhine, will be either Cossack or Republican."

That day is coming, for a greater than Napoleon has spoken it, when Gog, today the autocrat of the Russians, will be also emperor of Germany and Europe.

We learn, contrary to Mr. Baxter and a host of commentators whom he follows and by whom he is followed, that the future head of the Wild Beast will be Imperial, and will be some future autocrat of Russia, and not a King or Emperor of France—since France will be a vassal or ally of Russia."

This prophecy was made in 1883 by one of the greatest preachers and ripest Bible scholars the world has ever known.

Much of this prophecy has been fulfilled and it remains to be seen how much more will be fulfilled.

G. W. RILEY.

The amount asked of Mississippi by the Home Mission Board for the year ending May 1st, 1919, is \$55,000. We are climbing.

TO THE BAPTISTS OF MISSISSIPPI.

I was a student at Clarke Memorial College the past session and take this opportunity of telling something about the college from the student's viewpoint.

There is a great work for Clarke Memorial College to do, a work that is distinctly separate from that of the other Baptist Colleges in the state for this reason: It is the only Junior Baptist College in the state and the only one conveniently located for this section of the state.

The efforts put forth by the president and other members of the faculty were specially impressive. They were conscientious in the discharge of every duty, faithful and loyal to the welfare and advancement of the students even to the sacrifice of their own advancement. Two of them gave evidence of their loyalty by refusing better paying positions to remain with the college.

I feel sure that if the Baptists of Mississippi could see the work that is being done by the college and the sacrifice that is being made by all connected with it they would rally to its support and it would know no more hardships.

Respectfully,

D. A. HOGAN.

SOME REFLECTIONS UPON THE TWO MEMORIAL SUPPERS.

The Passover Supper in the Jewish Home. The Lord's Supper in His Church. The Passover Supper. As I reflect I observe:

1. That the Lord gave the ordinance of the passover to Moses and to Aaron to be observed by "All the congregation of Israel."

2. That no stranger or foreigner or hired servant shall eat of it.

3. That each Jewish family must select a lamb. Every lamb must be eaten in the house occupied by the family selecting and preparing it. No bone of the lamb was to be broken or any part of it carried out of the house in which it was eaten until the passover supper was over.

4. That every Jewish family whose males had been circumcised shall eat the passover at the same time in the house occupied by each family.

5. That every man servant bought with money and circumcised, and in this way become a member of that family which bought him, shall eat of the passover with the family of which he is a part. It is not said, he may, but he shall eat of it.

6. That if a stranger dwells among the Isrealites and wishes to keep the passover to the Lord, all his males must be circumcised, then he and his family shall keep the passover as the Jewish family keeps it. There is one law to the home-born and to the stranger that sojourns among the Jews.

7. That the children of Israel observed this first passover according to the commandment of the Lord to Moses and Aaron; and thus kept the one law.

THE LORD'S SUPPER.

8. Paul addressed the church of God at Corinth with all that in every place call

upon the name of Jesus Christ our Lord, both theirs and ours."

9. The Corinthians whom Paul addressed came together in the church of God at Corinth. That is, they met together as the church of God at Corinth.

10. There were divisions in the church of God at Corinth. Where there are divisions there are heresies. These divisions unfit the church at Corinth for taking the Lord's supper. The church of God at Corinth must approve the orthodox and condemn the heretic.

11. To eat the Lord's supper the church of God at Corinth must come together in one place.

12. Where any one takes a supper, without being governed by the laws of the Lord govern His supper, it is not the Lord's supper, but it is the supper of him who made the change.

13. Paul delivered unto the church of God at Corinth, that which he had received of the Lord. He did not deliver it unto the denomination of which that church was a part.

14. The Lord Jesus the same night in which He was betrayed took bread, and gave thanks and broke it, and said to the members of the church which He had built, who were present, "Take, eat. This is my body, which is broken for you. This do in remembrance of Me." He took the cup and told all of the members, who were present to drink of the contents of this cup. He said to them, this is my blood of the New Testament, which is shed for the remission of sins.

15. What Paul wrote to the church of God at Corinth, and what Jesus said to the church which He built, is applicable to all in every place who call upon the name of Jesus Christ our Lord; both theirs and ours; when they are called out from the world by the Lord and are called together unto Him in church relation and church fellowship.

In that fellowship they come into one place to eat the Lord's supper, like each family of the children of Israel came together in its own house to eat the passover when they eat it for the first time, just before they departed from Egypt.

Study Ex. 12:48-50 and 1 Cor. 11:17-34 and Mat. 26:26-30.

J. R. SUMNER.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec'y

We are sending out this week associational church letters to all the clerks of associations and requesting them to mail one to each church clerk. We have a new form which we think is the best yet produced. We hope our churches this year will take special pains in getting a full and correct report of the work done by the church.

Rev. J. H. Fuller writes that he closed a great meeting last week at Pierce's Cross Roads where there were 39 conversions. He is assisting Pastor A. H. Miller at New Shiloh and will help Pastor Burke at Bethlehem in Central Association.

THE BAPTIST RECORD

Thursday, August 1, 1918.

Mississippi Woman's Missionary Union Page

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MISS M. M. JACKKEY, Cor. Sec. Treas.	Jackson
MISS MARY BATLIFF, College Correspondent, Raymond	
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Recording Secretary, Mrs. Rhoda Enochs	Jackson

All funds should be sent to Dr. J. B. Lawrence, except the Literature Fund, which should be sent direct to Miss M. Lackey.

George Herbert, who wrote in the seventeenth century, wrote these lines which will repay our study:

"Teach me, my God and King,
In all things thee to see;
And what to do in anything,
To do as for thee.

"Not madly, as a beast,
To mind into an action;
But still to make thee prepossess,
And give it his perfection.

"A man that looks on glasse
On it may stay his eye;
Or if he sebeth, through it passe,
And thus the Heav'n espie.

"All may of thee partake;
Nothing can be so mean,
Which with his tincture 'for thy sake,'
Will grow bright and clean.

"A servant with this clause
Makes drudgery divine;
Who serves a room as for thy laws,
Makes that and the action fine.

"This is the famous stone
That turneth all to gold;
For that which God doth touch and own
Cannot or lesse be told."

TO THE SISTERS.

Mid-summer is here. It is very warm. We are very busy. Some of us are making preserves of pears, peaches, watermelons, figs; some are compounding pickle sweet, sour from fruit and vegetables, some are putting up for winter use the delectable "mince meat" and some are canning by government directions, everything that comes within their reach. Some are making jelly, clear and some are preparing marmalade. Some are sewing, some are traveling, some are nursing the sick, some are studying the war news. All are very busy.

This is known, because there is no word from any sister for the Woman's Page this week. All these occupations are praiseworthy, some of them necessary, but "these ought ye to do and not to leave the others undone." The editor is sure that much work also of a religious character is being done. The circles are building up, their attendance developing. Mission Study plans, getting up boxes for the orphanage and hospital, increasing their missionary knowledge. There was once a hundred-headed Briareus with, it

is supposed, two hundred eyes and two hundred ears, but the editor has only a part of each and must look to you for information. The Woman's Page is at the disposal of the Baptist women of the state; we do not wish to confine it to the activities of a limited area. Will you not surprise me—Yes, I will be personal for this one sentence—by letters from east and west, north and south? And then what an interesting Woman's Page we will have!

RECOMPENSE.

When General Pershing visited the statue of LaFayette he saluted and said, "LaFayette, the Americans are here."

"The mills of God grind slowly," oh Friend and Patriot;
But Mem'ry calls from 'neath the years that we have ne'er forgot;
And "though He may grind slowly, He grinds exceeding small;"
And not one jot or tittle of th' debt we're due shall fall.

Adown the turgid stream of Time have many winters striven,
Since those black days whose icy breath marked Seventeen seventy-seven,
When our Great Grand Sires faced the foe with brave but quiv'ring breath.—
Their one demand was Liberty; their answer oft was—Death.

As now the scrolls of History before our eyes unroll,
A cloud of black Despair is screened upon the Nation's soul:
For, though it should be Noon-day, it seemed their Sun had set.
But ah, it still was Noon-day—for Io, a LaFayette!

More than a hundred years have slept beneath the heat and snow,
And Sunny France now faces a most unhuman foe;
But the spirit of our Grand-Sires in Sons that know no fear,
Proclaims, "Oh, Friend and Patriot, the Americans are here!"

—Margaret McRae Lackey.

We have received from our friends, Mr. and Mrs. Philip Didlake of Star, an invitation to the marriage of their daughter, Miss Edna Earl to Mr. Haynes D. Blakely. The ceremony is to take place on the evening of August 1st at the Star Baptist Church.

MANUAL OF W. M. U. METHODS.

Sister have you read the "Manual of W. M. U. Methods?" Have you secured a copy of it for your very own? You can do so by sending to the Baptist Record, Jackson, Miss. The price is 60c. It is one of the most valuable books that can fall into the hands of our W. M. U. workers.

The book was taught at our Blue Mountain Encampment by Miss Willie Jean Stewart and at our Hattiesburg Encampment, by Miss Kathleen Mallory. The sisters who had the privilege of being under these expert teachers, say that the information obtained and the inspiration gotten is beyond price.

I do trust that every society will organize at once a class in this book. Let the orders roll in.

WHEN IT CAN'T BE DONE.

"Impossibility" is written across many a desirable goal. We are told of something that ought to be done; it is laid upon us as our duty; but plainly, according to all that we can see, it cannot be done. Perhaps we say so, and turn away to something else. And while we are doing that, some one else, under exactly the same circumstances, is doing the very thing that "cannot be done." And we are sorry we stopped so easily. Rear Admiral Samuel McGowan, paymaster general of the United States Navy, has the reputation of being one of the most efficient department chiefs in the National Government. He has had a little card printed and circulated in his department. In a gray type, so printed as to seem to be in the background of the card, are the words in quotation marks "It can't be done." Then in bold black type are the words "But here it is." The word "But" is printed across the face of the word "can't," and the letters of the words "here it is" increase in size until the word "is" is the largest and boldest of the sentence. Admiral McGowan has put up a clever challenge to all of us who back down too easily. And an even more efficient chief than the paymaster general of the United States Navy said, long before our day, "With me this is impossible, but with God all things are possible." —S. S. Times.

MY MOTHER'S LIGHT.

A very beautiful story is related of a boat out at sea, carrying in it a father and his little daughter. As they were steering for the shore they were overtaken by a violent storm which threatened to destroy them. The coast was dangerous. The mother lighted a lamp, and started up the worn stairway to the attic window.

"It won't do any good, mother," the son called after.

But the mother went up, put the light in the window, knelt beside it, and prayed. Out in the storm the daughter saw a glimmer of gold on the water's edge.

"Steer for that," the father said.

Slowly but steadily they came toward the light, and, at last were anchored in the little sheltered harbor by the cottage.

"Thank God!" cried the mother, as she heard their glad voices and come down the stairway with a lamp in her hand. "How did you get here?" she said.

"We steered by mother's light," answered the daughter, "although we did not know what it was out there."

"Ah!" thought the boy, a wayward boy, "it is time I was steering by mother's light."

And ere he slept he surrendered himself to God and asked Him to guide him over life's rough sea. Months went by, and disease smote him.

"He can't live long," was the verdict of the doctor, and one stormy night he lay dying. "Do not be afraid for me," he said, as they wept; "I shall make the harbor, for I am steering by mother's light." —Selected.

CALOMEL DYNAMITES

A SLUGGISH LIVER

Crashes Into Sour Bile, Making You Sick and You Lose a Day's Work.

Calomel salivates! It's mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headache, constipated and all knocked out, just go to your druggist and get a bottle of Dodson's Liver Tone for a few cents which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back an get your money.

If you take calomel today you'll be sick and nauseated tomorrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children, they like it.

Only A Million And A Half Dollars

BY

Southern Baptists

1. To Evangelize a Thousand Million People from whom we have withheld the Gospel which we enjoy.
2. For Hospitals and Doctors to heal millions who are sick and suffer and are without physicians.
3. To Educate the most ignorant and most superstitious of all the people on earth, and especially to Train Preachers, Teachers and other Christian workers for these.
4. To Build Houses of Worship for more than half the churches which are without places of worship.
5. To Print and Distribute the Scriptures, Religious Tracts, and other Christian literature.
6. To Erect Residences for Missionaries, many of whom are enduring great hardship.

ONLY A MILLION AND A HALF DOLLARS
by
THREE MILLION SOUTHERN
BAPTISTS
for
ALL OF THIS WORK!

TIME WILL PROVE IT.

Regardless of the merits of the case, no statements in regard to the merit of any article can be so clearly proven as through time itself. If the article has no value it cannot live. If it has merits, it will be everlasting on demand. It is just so with Gray's Ointment, for ninety-seven years a "family word" in every household. Almost a century ago the same claims were made of its merits as today; that it is healing and antiseptic, the very best aid in cases of burns, scalds, bruises, cuts, sores, stings and other skin infections. It has won on its merits. A ninety-seven year record is ample proof. Write W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn., for sample.

PLANTS Frost-Proof Cabbage Plants, all varieties, one thousand, \$2.50; ten thousand and over, \$2.00. Genuine Nancy Hall and Porto Rico Potato Sprouts, \$4.00 per thousand, ten thousand and over, \$3.50. All varieties Tomato, Egg and Pepper Plants. Write for prices and special assortment of plants for small gardens. Enterprise Co., Inc., Sumter, S. C.

SCIENTIFIC TREATMENT FOR THE SKIN
Science and doctors endorse Tetterine as the rational treatment for the skin. This salve will kill all skin parasites and will restore the skin to its normal healthy condition. It is the best known treatment for eczema, tetter, ringworm, ground itch, ugly scaly patches, pimplies, and other skin disorders. 56c a box. For sale by druggists or by mail from

SHUPTRINE COMPANY, Savannah, Ga.

B. Y. P. U. DEPARTMENT

Auber J. Wilds, Superintendent.

"We Study That We May Serve."

Some weeks ago we had in our column a verse contributed by a B. Y. P. U. worker, sung to the tune of "Columbia, the Gem of the Ocean." An enthusiastic group captain saw it and wrote another verse to her groups and made a sandwich of it, singing the original first and last. We trust that we shall find some other group captain that may write a verse to their group and we may in the end have a verse for each group and the original will give us a State B. Y. P. U. song of five verses. We here with give the two verses:

B. Y. P. U. SONG.

(Tune Columbia, the gem of the ocean)
"B" stands for Baptist always
"Y. P." Young People true and brave,
"U" is for Union together,
In the cause we must help to save.
We are in service to fight for the Master,
We will serve in the field He calls us to,
There is joy in the service that we render.

Three cheers for the B. Y. P. U.
Three cheers for the B. Y. P. U.
Three cheers for the B. Y. P. U.
There is joy in the service we render,
Three cheers for the B. Y. P. U.

"B's" for the Best that is in us
"Y. P." for your part to do.
"U" for Union we trust

In the cause, we must each be true,
We will fight and win for the Master,
We will strive to do more and more,
There is joy in the service that we render

Three cheers for group No. Four
Three cheers for Group Number Four
Three cheers for Group Number Four
There is joy in the service that we render.

Three cheers for Group Number Four.

BROOKHAVEN JUNIOR B. Y. B. U.

The Junior B. Y. P. U. of Brookhaven have their Union divided into groups but they call them camps and each camp has a name and each camp has two mottoes a "living" motto and a "working" motto. We have Camp Sampson. Living Motto—We pledge ourselves to seek spiritual strength through loyalty to our camp and Union.

Working Motto—Do right and dig. Camp Abraham. Living Motto—We pledge ourselves to sacrifice all things for the good of our camp and Union.

Working Motto—Don't sit up and sit, but git up and git.

Camp Gideon. Living Motto—We pledge ourselves to be Christian leaders through loyalty to our camp and Union. Working Motto—What would this camp be if every member was just like me?

Camp Joseph. Living Motto—We pledge ourselves to remain true to our Camp and do all things for the betterment of our Union. Working Motto—We'll see that no moss grows under our feet.

Are these things worth while? Will you listen while I whisper this to you that that Junior B. Y. P. U. is 100 per cent givers, in other words

BEAUTY HINTS

FOR YOUR HAIR

How to Prevent It From Growing Gray.

There is no occasion for you to look unattractive or prematurely old because of gray, streaked with gray, white or faded hair. Don't let this condition with its look of age rob you of your youthful beauty and the wonderful opportunities which life offers. No matter how gray, prematurely gray, lusterless or faded your hair might be "La Creole" Hair Dressing will revive the color glands of nature—promote a healthy condition of the hair and scalp—and cause all of your gray or faded hair to become even: dark, soft, lustrous and beautiful. This preparation is not a dye, but an elegant toilet requisite which is easily applied by simply combing or brushing through the hair.

HATTIESBURG ENCAMPMENT.

The assembly opened Monday, July 22nd and as was the case in Blue Mountain the afternoons were given to recreation and what a delightful time we all did have, hike in the morning before breakfast. One afternoon the royal people of Hattiesburg came with their cars and took the entire assembly to Camp Shelby and through their goodness many of us saw as we never could have seen the magnitude and splendor of one of our greatest camps. Then each evening after the service we had feasts of music and entertainment several times by the famous Charl's Butler whose memory

we shall always cherish. And how well we remember one evening the 35 big watermelons that were cut and enjoyed on the beautiful college lawn, and another evening an ice cream feast. We had spiritual feasts too. Our class work being splendid, 40 taking the B. Y. P. U. class work.

Dr. Gambrell was at his best as well as Dr. McGlothlin and Bro. T. T. Martin. We had the pleasure of having Miss Mallory with us. Dr. McGlothlin and Miss Mallory have promised to come back next year. We wish you all could have been here this year. Plan to come next year, same time, last wee' in July.

MRS. MARY J. WAIT.

At her home in Senatobia, Mississippi, on the afternoon of July 19th, our beloved sister, Mrs. Mary J. Wait passed to her heavenly home. For nearly two years she had been partially paralyzed and was a great sufferer. She bore her afflictions to the last without murmur or complaint. No one could visit her while she was a shut-in without feeling that her presence had been a blessing.

During her last illness, Mrs. Wait was tenderly nursed by her three stalwart sons, her three devoted step-daughters, her grand-daughter and loving relatives and friends.

The deceased was born in Tippah county, Mississippi in 1851. When a small child she moved with her widowed mother to Dardanelle, Arkansas but returned to Mississippi in early girlhood. She attended Union Female College in Oxford, Miss., and in 1874 married J. B. Stowers of that place. Her husband died in less than two years, leaving one son, James Stowers of Little Rock, Ark. Four years later she married P. M. B. Wait who was for many years the sheriff of Tate county and was later known all over the state as the Big Drummer. Mr. Wait died four years ago, and his widow continued to live in the town where she spent a long and useful life and had won so many friends.

Although the gentlest of women, Mrs. Wait always stood firmly and

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"LA CREOLE" HAIR DRESSING
to prevent your hair from growing gray and to restore a beautiful dark color to gray or faded hair. Sold and guaranteed by all good drug stores everywhere, or sent direct for \$1.20 by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—(Advt.)

TRY THIS FOR YOUR HEALTH

For diseases which do not readily yield to drug treatment, such as chronic dyspepsia, indigestion, rheumatism, uric acid poisoning, and diseases of the kidneys, bladder, and liver, the best physicians send their wealthy patients to the famous mineral springs. Some even spent months at the Spas of Europe and were almost invariably benefited or permanently relieved.

I believe that the Shivar Spring is the greatest mineral spring ever discovered and I believe it so firmly that I offer to send you enough water for a three weeks' treatment (two five-gallon demijohns) on my guarantee that if it fails to benefit your case, I will refund the price. You would hardly believe me if I told you that only about two out of a hundred, on the average, say that they have received no benefit. The water is restoring thousands. It restored my health when my friends and physicians thought my case was incurable and I am willing and anxious for you to match your faith in the Spring against my pocketbook. If I win you become a life-friend of the Spring. If I lose I will be sorry for you, but I will appreciate your courtesy in giving the water a trial and will gladly refund your money on request. Sign the following letter:

Gentlemen:

I accept your offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return within a month.

Name

Address

Shipping Point

(Please write distinctly)

NOTE—"I have had the pleasure of serving the little church at Shivar Springs for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

CARBOIL

To quickly relieve boils, carbuncles, tumors, use Carboil. It stops the pain, hastens discharge of core and heals. Also use for sores, abscesses, piles, itch. Large 32c boxes at good drug stores. Write Sparke-Nest Co., Nashville, Tenn., for sample and literature.

Thursday, August 1, 1918.

steadfastly for the right. She was a kind and thoughtful neighbor a consistent and consecrated member of the Baptist denomination, a devoted wife and loving, conscientious mother. Although faithful in the attendance of church services, as long as health would permit, Mrs. Wait's life was devoted to the rearing and training of her children and four step-children. The most critical could not discover any difference between her love and care of her own children and her step-daughters. All mourn her loss deeply.

Many beautiful floral offerings from friends in the community and from friends in different parts of the state, attested the love and esteem in which this dear sister was held.

Mrs. Wait will be missed by her sorrowing children and many friends. She has gone from them never to return in mortal form, but until time reaches eternity her consecrated Christian life will continue to bless all who knew her. J. N. S.

A REGIMENT OF NOBLEMEN.

A Massachusetts mother who has a son in the 104th regiment wrote under date of April 13 to the commander expressing her thanks for what the regiment had done in the Apremont woods. In her letter the following paragraph occurs:

"When my son left this home he took a great big patch of each day's sunshine with him. He has been the tenderest son to an invalid mother. We have been hours for twenty-five years—reading, studying, thinking and loving together. I never shed a tear over his being away. I know his great heart could not stand to see love home and comah outraged and destroyed. I know he is only a type of every man in your command, and if he dies it is as one of an army of noblemen."

When this letter was read by the colonel afterwards on the evening of May 17, the men were deeply moved. This tribute of trust in their honor and nobility of character from an American mother was a decoration even more valuable than the cross that was pinned upon the regimental colors and upon the breasts of some of their comrades for individual bravery. We would like to think of every regiment of our boys as a regiment of noblemen—men who have inherited something far more valuable than a patent title that, whatever it may have meant in the past, will mean less and less in the days to come—men of noble character, in whom chivalry to the weak and to all women, is instinctive, not only because it has been born in them. The boys "over there" reflect pretty accurately the heroes "over here." We cannot have noble sons unless we have noble mothers and fathers.—The Standard.

THE CLERK AND THE CUSTOMER.

How do you treat the clerks when you go into a store?

Do you ask in a commanding or irritable way for what you desire and then grumble if they do not produce it instantly?

If you can not treat with respect the clerks who serve you you prove you are not well-bred.

Your standing in the circle of your

acquaintance matters little. If you do not treat everybody with due consideration, you show that you are a sham, so far as a real man or a real woman is concerned.

It may well be that the boy or girl behind the counter has higher standards than you.

When a clerk answers your grouchy question cheerfully he shows that he is far ahead of you in breeding. Think this over.

FOR MALARIA
Chills and Fever, Biliousness,
Constipation and ailments
requiring a TONIC treatment.
OXIDINE
GUARANTEED
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Behrens Drug Co
Waco, Tex.
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The Bible in English, French and Italian. Bible Doctrines. Modern Sunday School. Church organization, methods and business. Personal work. Missions and community service. Gospel Music. Religious Activities required and graded.

Opportunities for self-help. Needed assistance to worthy students. Ample Dormitory facilities. First session begins September 23, 1918. For further information write,

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A Non-sectarian but Christian Institution, now under NEW MANAGEMENT directed by a successful educator and business man of large experience. Standard Junior College, offering best advantages in all branches of Music, Art, Domestic, Home Economics and Physical Education and Business. Swimming pool with all indoor and outdoor sports. Beautiful mountain-top location excellent railway facilities. For literature, address DR. E. W. MALONE, A. M., President, CLEVELAND, TENNESSEE.

MISSISSIPPI COLLEGE

One of the oldest and best equipped colleges in the State. A strong faculty; best moral surroundings; health conditions ideal. Clinton is first in contest for cleanest towns in Mississippi in her class.

Self-Help Club for poor boys; dormitory on co-operative plan. Best location for college in State.

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Next session of eight months opens October 2nd. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. H. Pressley Smith, Treasurer of the Students' Fund. For catalogue or other information write to

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Unexcelled location, large campus, ample athletic facilities, active student organizations.

Necessary expenses, low. Date of opening, September 11, 1918.

For further information, address EDWARD P. CHILOS, President, or THE REGISTER, LEBANON, TENNESSEE.

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PREPARATION IS PATRIOTISM,
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Conditions that are both scrofulous and anemic are very common. Many persons whose faces are "broken out," cheeks are pale, and nerves are weak, suffer from them.

There is an effective, economical remedy in the combination of Hood's Sarsaparilla and Peptiron, one taken before eating and the other after.

In these medicines taken in this way the best substances for the blood and nerves are brought together.

**The next time
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The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly proved.
Guaranteed by your druggist. Sold
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Made for 50 Years. FOR MALARIA, CHILLS AND FEVER.
Use a Fine General Strengthening Tonic. At All Drug Stores.



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**KENNINGTON'S
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Mississippi's Best Store**

SOME MEETINGS.

For the past three weeks the writer has been engaged in assisting as many pastors in their revival meetings. The first was Shiloh Church, Lawrence county, Rev. E. F. Floyd, pastor. The meeting began the first Sunday in July and continued six days. We had 10 conversions, eight were baptized, two left over awaiting baptism. This is writer's third year in succession to aid these brethren in their meeting. In the three years we have baptized 55 converts. The church unanimously invited the preacher to return and assist them again in their 1919 meeting.

The second meeting was with Cross Roads Church, Leake county, Rev. G. W. Nutt, is the popular and efficient pastor. The meetings began on the second Lord's day in July and continued five days. Five were added to the church by baptism. The writer was pastor of this church for a number of years, the last being 1914. His last year at Mississippi College. In all the writer has baptized into the fellowship of this one church above 100 members. This church is in the adjoining neighborhood to the one in which the writer was reared, and it was a real treat to meet again many of the old relatives and friends.

The third meeting was with Holly Springs Church, Lincoln county, Rev. E. S. Flynt, pastor. The meeting began on the third Sunday in July and continued seven days, the results were nine for baptism. The pastor is a ministerial student at Mississippi College, and in the writer's judgment will make his mark.

All these meetings were a real soul feast and prepared us for greater usefulness in the Master's Kingdom. The writer will continue in revival work throughout August and three weeks of September. We are this week in our meeting at Wanilla, and the pastor is being assisted by Dr. P. L. Lipsay. We request the prayers of the brotherhood for all these services.

Cordially yours,
PASTOR J. G. GILMORE.
Hazlehurst, Miss.

**THIRTY SCHOLARSHIPS FOR
FREE TUITION.** To worthy students. References required, Meridian College, Meridian, Miss.

SOUTH MISSISSIPPI ASSEMBLY.

The value of the assembly to pastors, Sunday School, W. M. U. and B. Y. P. U. workers is incalculable. To me as a pastor it is indispensable. The delightful fellowship, splendid class work, and great inspirational hours lift one up to a place of larger vision and service. The progress grows better each year and our pastors and churches ought to see to it that many of their young people come here every year. Bigger and better things than we have yet had are in store for next year.

W. S. ALLEN.

No Worms in a Healthy Child

All children troubled with worms have an unhealthy color, which indicates poor blood, and as a rule, there is more or less stomach disturbance. GROVE'S TASTELESS CHILL TONIC given regularly for two or three weeks will enrich the blood, improve the digestion, and act as a General Strengthening Tonic to the whole system. Nature will then throw off or dispel the worms, and the Child will be in perfect health. Pleasant to take. 60c per bottle.

To The Non-Users Of Sweet Dreams, Greeting:

Can it be that there are yet some few who haven't tried the great mosquito remedy, Sweet Dreams?

There is a divine night awaiting you, a night of sweet and peaceful sleep—a night that Sweet Dreams has made possible.

Once upon a time even the idea of

sweet and peaceful sleep seemed a myth, but one fine morning Sweet Dreams came and now the night of restful sleep is the sequence of a perfect day.

Quietly and patiently, Sweet Dreams keeps mosquitoes off all night long. Sold everywhere. Sweet Dreams.

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A good new song means fresh life in your music.

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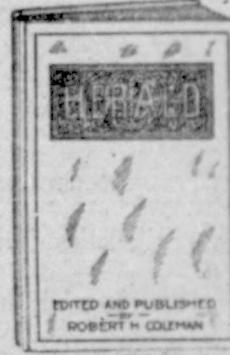
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Prices \$27.50 and \$16.50 per 100.
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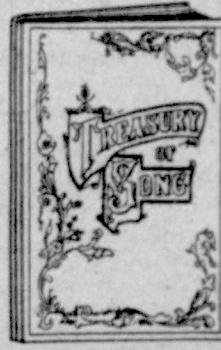
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"Treasury of Song" Latest and Largest—Complete Orchestration. Prices \$28.00 and \$18.00 per hundred; single copy, 40c and 25c. \$4.00 and \$2.50 per dozen.
All books have round and shaped notes.

BAPTIST RECORD Jackson, Miss.

NEWS IN THE CIRCLE MARTIN BALL

Rev. C. C. Jones of Sumerville, Ky., and accepted the Pulaski Heights Texas writes: "I have resigned the pastorate here and accepted the First Church, Deridin, La. The church at Deridin has 500 members, and pays a handsome salary, thus affording me a greater opportunity. I am an ex-Mississippian and a brother of R. R. Jones of Summitt."

The meeting of the W. M. U. of the Sunflower Association at Marks, sufficiently vindicated the plan of having the annual meetings at different dates—especially in the Delta. The women had all the time they wanted without interfering with any one.

Rev. J. L. Roach has resigned the pastorate at Iowa Park, Texas. He has not decided where he will locate. The resignation becomes effective September 1.

The United States government has plant at Charleston, W. Va. It is planned at Charleston, W. Va. It is a German-owned. This reveals the secret process for making "high speed" steel heretofore held exclusively by the Germans.

Evangelist Joe W. English assisted Pastor R. L. English at Moran, Texas, in a fine meeting. There were 46 additions—32 by baptism. Gospel Singer Sam Roborn led the music.

Rev. A. M. Rogers resigns the Highland Park church, Louisville,

Rev. C. C. Jones of Sumerville, Ky., and accepted the Pulaski Heights Little Rock, Ark.

The First Church, Owensboro, Ky., has called Rev. W. C. Boone and he accepts to begin his labors with them Sept. 1.

Prof. W. E. Farrar has accepted the presidency of Bethel College, Russellville, Ky., made vacant by the resignation of Dr. R. H. Tandy. Prof. Farrar has been connected with the college for many years.

Rev. W. A. Bowen has resigned as pastor of the Big Springs Church, Texas. The church is seeking a pastor. It is not stated what work Bro. Bowen will take up.

Evangelist Ray Palmer of the Home Board recently held a week's meeting at Hammond, La., which resulted in 21 additions—most of them by baptism.

We read of several pastors who have been forced to go to the farm or some other vocation to support their families. The churches should see to it that God's servants are cared for. This is a bad time to neglect the Master's work in any way.

Evangelist E. J. Isenhower is assisting Pastor R. A. Cooper in

did meeting in Amarillo, Texas. When last heard from there had been 25 conversions.

Dr. Wm. Lunsford, who was recently elected secretary of the new Board of Ministerial Relief, resigned his pastorate with the Edgefield Church, Nashville, Tenn., last Sunday

and will move to Dallas, Texas, October 1.

The First Church, Clarksville, Tenn., has called Rev. Edward Stubbsfield of Galveston, Texas, to the pastorate. His decision has not yet been announced.

SERVICE FLAGS AND HONOR ROLLS

Each star represents a member from the home church, Sunday School or any other organization that is in the service of our country. These Service Flags and Honor Rolls will be of great historical interest when the war is over and the boys come home.

These SERVICE FLAGS are made of NATIONAL BUNTING, mothproof, good substitute for wool bunting, which is prohibited just now; canvas heads and grommets. One star furnished free with each flag.

Extra stars 5c each, or 50c per dozen.

Size 2x3—\$2.00—will hold 14 stars.

Size 3x5—\$3.75—will hold 30 stars.

Size 5x8—\$5.50—will hold 45 stars.

Size 4x6—\$4.50—will hold 40 stars.

(The 4x6 comes in cotton bunting only.)

WINDOW CARD SERVICE FLAG
Size 9x12, fifty cents; three stars furnished free.

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T. A. J. BEASLEY, B.A., D.D.
President.

Thursday, August 1, 1918.

THE BAPTIST RECORD

15

Department of Evangelism

(R. S. Gavin, D. D.) Corinth, Miss.

The Personal Element in Evangelism.

I believe with all my heart in evangelists. They are called of God. Revivals will continue to be, much as they have been in the past. Whether or not Pentecost can ever be repeated, I cannot say. Some say "No"; others say "Yes." Of this, however, I am sure. The time has come when the Christian world should awake to the wonderful possibilities and efficiency of personal power in the matter of soul-winning.

Dr. Cortland Myers calls the recognition and proper use of this efficient power "the new evangelism;" which, however, he says "is the old and most efficient way of bringing men to Christ."

He continues: "It is heart-contact; it is personal touch, it is the individual relation, it is Andrew after Peter, Philip after Nathanael, Christ after Nicodemus."

H. Clay Trumbull, in his little book, "Individual Work For Individuals," sets forth some of the wonderful success with which he himself has met in doing strictly personal work. It's an inspiring little volume—and a few years ago was quite popular. The good doctor maintains that God's chosen way of leading men to Christ is by one person winning another person.

And, after all, it does seem that one individual going after another individual and bringing him to Christ, is not far from ideal service in the earth part of the Kingdom of Heaven. There is nothing human that is su-

perior to work like this—and nothing that can take its place.

Henry Ward Beecher used to say: "The longer I live the more confidence I have in those sermons preached where one man is the minister and one man is the congregation; where there is no question who is meant when the preacher says: 'Thou art the man.'" Which reminds me of the old adage: "If you want to carry your pain in with man, send a committee of two to see him—and let one member get sick so he cannot go."

A missionary said: "We do not need great preachers in our mission; but if you can find a man who can talk familiarly, and face to face, with another man, whenever and wherever he meets him, we need him immediately."

It all goes to show what tremendous possibilities are wrapt up in the personal point of contact.

Therefore, every Christian ought to learn how to do personal work—and then he ought to do it all the time.

"Courageous, consecrated, conscientious personal work in the store and office, in the factory, on the street, and everywhere, would solve the increasing problem of how to reach and hold the host of men outside the Kingdom of God."

This is heaven's ordained means—at least one of them—of reaching the masses. Dr. Myers is authority for these figures: "If there were only one Christian in the world, and he worked a year and won a friend to Christ; and those two continued to win each year another each, and every one

brought into the kingdom yet another every year, in 32 years every person in the world would be won to Christ."

Just think of the opportunity, then, we are letting slip through our fists!

But the sort of personal work I want now to emphasize is that which every Christian should do during seasons of special grace—manifestations.

I cannot now recall a single instance where much personal work was done, that there were not many conversions.

A few years ago when Dr. Torrey was in Philadelphia, the work seemed to drag fearfully. And his complaint was that he could not get the Christians to do personal work. As soon as they became in earnest—and began working in a personal way, souls were saved in great numbers.

In a certain meeting of great soul-saving note a census was taken with reference to this very matter and it developed that of the hundreds converted, not more than a half-hundred came to a satisfactory knowledge of Christ without the assistance of a personal workers. These are no exceptions.

No meeting can accomplish all that it ought, without personal work.

If you want your friend won to and for Christ, go to him yourself; get him where there is but your arm's length between you and him—and if your arm be bent considerably at the elbow, it will be all the better; and then tell him you love him, and want him to come with you to Christ.

Bro. Pastor, in your meetings do not let up until you have, in some way, enlisted your members in personal work.

It will do them good; and, other things being right, will insure a good and great meeting. And do not underestimate the largeness of this sort

of work. If every one of your members can be instrumental in leading just one soul to Christ, see what the results will be!

I was in one meeting where a brother fixed his heart's desire upon an aged sinner who could not walk to the meeting house. He took his own car and brought him, day after day, to hear the gospel. And he was saved during that very meeting!

Dr. Wharton used to tell of a Christian woman who denied herself the pleasure of attending the meetings of a revival, in order that she might care for other women's babies while they attended the services. She said: "I have been minding children for six different mothers the last six nights, and three of these mothers have already accepted Christ."

Another minister, great in the pulpit, but with scarcely a thought of the importance of personal work, had just finished one of his greatest sermons.

As he came down the steps to go to his home, a little girl, filthy and in rags, pulled at his coat-tail and said, "I want you to help me get her in." The astonished minister asked: "Whom do you mean, and where is she?" "I mean my mother," said the little girl, "and our home is in the alley in a distant part of the city and mother is dying, and I want you to help me to get her into heaven." "Shall I go, or shall I not; and if I go, what shall I say?" thought the minister. Duty triumphed, however, and he went. He found the dying woman on a bed of straw; and then he tried to talk to her about the goodness of God, and Heaven and all its glories—but she answered him not a word. He fumbled and fumbled—and quoted verse after verse from the (Continued on Page Sixteen.)

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J. L. JOHNSON, President.
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Hattiesburg, Miss.

Thursday, August 1, 1918.

Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

HELPING OTHERS.

Luke 10:25-37; Gal. 6:1-10.

Lesson for August 11.

Motion Text—“Bear ye one another’s burdens and so fulfill the law of Christ.” (Galatians 6:2.)

Lesson Setting—After studying for some weeks some of the fundamentals about beginning and making progress in the Christian life, we begin the study of some distinct phases of Christian service. The lesson studied heretofore since July 1 have in view the preparation of the servant for service. Some succeeding lessons will bring before us the prepared servant serving his Master. The present lesson deals with a distinct form of service.

The Luke section of the lesson occurred probably somewhere in Judea during the period of Jesus’ Percean ministry some six months before His crucifixion. The Galatian section was written by Paul to the churches of Galatia about 53 or 55 A. D., during his stay at Corinth, on his second missionary journey.

I. The Neighbor Question Settled—(Luke 10:25-37)

One distinct way of serving the Master is to serve our fellows who are in need. See Matthew 25:31-46. The Lord requires that His servant shall be neighbor to the fellow in need. In doing this the servant represents Him before the world. The neighbor question grew out of a conversation between Jesus and a “smart” young lawyer who proposed to test Jesus out on some orthodox matters. Jesus forced him to answer his own question about life which he did in a satisfactory way. Part of the law which he was to keep is summed up in loving the neighbor as one’s self. “And who is my neighbor?” the lawyer asked with the lofty air of self-justification. In the answer of Jesus, the illustration, the lesson, the point of contact are to be noted.

1. The illustration—Jesus used a very familiar illustration to teach a great lesson. We call it the parable of the “Good Samaritan.” The parable is so familiar it is hardly necessary to go more than lay emphasis on some distinct features. The man who had fallen amongst thieves furnishes an opportunity for some unselfish personal ministry. Who will be neighbor to him in his dire need? It might have been the priest. But it was not. The most religious man officially that Judaism could produce saw in the wounded man no opportunity for personal ministry. He stood at the sacred altar and offered holy sacrifice, but personal service to his fellows was foreign to his religious conceptions. As he passed by on the other side, then a Levite came, one of the priestly class and quite likely one of the Jerusalem choir. He had no impulse to minister to the wounded man and passed on. But the Samaritan found in the unfortunate situation an opportunity for personal service and ministered to the man.

This kind of personal ministry is the more interesting when we remem-

ber the contrast between persons. The very fellow—the religious man whom we would expect to respond did not; and the most unlikely fellow met the need. He was a Samaritan, a half-breed Jew hated beyond measure by the Jews. It matters little who he was; he had a neighborly heart in him.

2. The Lesson—“Who was neighbor to the man that fell among thieves?” The lawyer wanted to know who his neighbor is. He fancied him to be the one next door. He was well-to-do and the lawyer had been mighty kind to him. But Jesus advances a new idea of neighborship. It is not a question of who is my neighbor? But rather whom can I be neighbor to? To the fellow in need. It matters little who he is or where he lives. Neighborhood is found in unselfish ministry to human need. Jesus therefore teaches the lesson that I can be neighbor to the one who needs my service.

3. The Point of Contact—In teaching a lesson the point of contact is extremely important. Much of our teaching is lost because we fail to find the point of contact with the learner. When Jesus had taught the lawyer the lesson—and he learned it right well in spite of the fact that he hated the Samaritan—he found the point of contact. Here it is, “Go thou and do likewise.” His idea of neighborship had been watertight. It had no place for ministry to human need. He had learned the lesson. Jesus ordered him to put it into practice.

II. Other Cases of Need—(Gal. 6:1-10.)

The first section of our lesson deals with neighborliness in the broadest sense. The helping hand is to be extended wherever there is real need, regardless of race or color. This section deals with other cases of (Gal. 6:10) need in a more limited sphere—the household of faith. The helping hand in a special way, is to be extended to the Christian brother who is in need. Note the cases of need mentioned.

1. The man “overtaken in sin.”—He who is overtaken in a trespass is most surely a Christian brother. This brother has fallen victim to some sin—maybe a besetting sin. The idea is not that he has been “caught in the act” by another brother acting as police detective but that the sin has overtaken him and caught him off his guard and tripped him. The first interpretation would suggest “wilfulness in sin” which is not characteristic of the Christian. The latter interpretation portrays the Christian brother fighting against sin, yet in an unguarded moment yielding to a besetting sin. He needs the help of spiritually minded brethren. The brothers who are spiritually minded,

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Thursday, August 1, 1918.

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that is, who have the mind of the Spirit are commanded to restore him—set him right, bring him into line. Mind you, this delicate service must be performed by those who have the mind of the Spirit. Otherwise a bad matter is made worse. The delicate task is to be performed in the spirit of gentleness and gentleless is some of the fruit of the Spirit. When God's man is overtaken by a sin it matters much who goes to him to set him right. There comes to mind a Christian young man who, in an unguarded moment committed a trespass which grieved him. The church of which he was a member appointed a man to "bring him into line" who did not have the mind of the Spirit. He went to the erring brother in a harsh spirit and demanded that he make amends for his conduct. They talked a little and both got mad. Failure was the result. Presently an old gray-headed servant of God, in the mind of the Spirit, came and laid his arm about the neck of the erring brother. Both began weeping and the Christian young man was restored.

2. Mutual burden bearing—"Bear ye one another's burdens." The emphasis here is on one another's, in contrast with the spirit of selfishness which proposes to "look out for number one." In the household of faith there are sorrow, weaknesses, moral infirmities, trials, afflictions which God's people can help each other carry. A Christian brother was passing through the supreme crisis of his life. In a letter to one he thought his bosom friend he laid open his burdened soul. Not a line came from the friend and he carried his burdens alone. A letter of heart sympathy and the burden had been mutually borne. In doing this we fulfill the law of Christ. His law is "love one another as I have loved you." Bearing one another's burden is a sure expression of one's love for another.

3. Don't Be Weary—Two lines of service to the Master have been indicated—a service to "all men," a service to those of the household of faith. To the one I am to be a true neighbor, to the other I am to be a true brother. Help the one as a neighbor; help the other as a brother. Many are likely to become weary in doing these good things and ask "What's the use any way?" Paul enjoins us not to become weary, though we do not see immediate fruit. The note of encouragement is that we shall reap in due season, if we faint not. We are to take care never to quit our well-doing; God will take care of the reward for such service. We can afford to learn this important matter to Him.

MEETING AT MIDWAY

We began our meeting at Midway Church, Calhoun county, on third Sunday in July, closing at the baptismal waters on Friday p.m., following when I baptized 15 new converts among whom were three men, heads of families. We expected to have Bro. Williams of Brooksville, with us, but owing to the sad fact that he buried his little boy on the day the meeting began, he could not be there. So I did my own preaching. I have been with this church seven years and in many respects it was the greatest meeting I have ever held there. An

instance: At each service the house would be well filled with people from 15 to 25 minutes before appointed time to begin service, and we always began ahead of time. The Lord so graciously blessed us, pouring His spirit upon us with volume and with power.

We had with us Miss Ellie Wofford of Hohenlinden, Miss., who has attended W. M. U. T. School of Louisville, Ky., and whom the Lord used to great effect in bringing souls to Christ. Her rare consecration, splendid tact, and ability enabled her to accomplish much in the Master's name. Her Bible and religious stories during prayer meeting hour were very in-

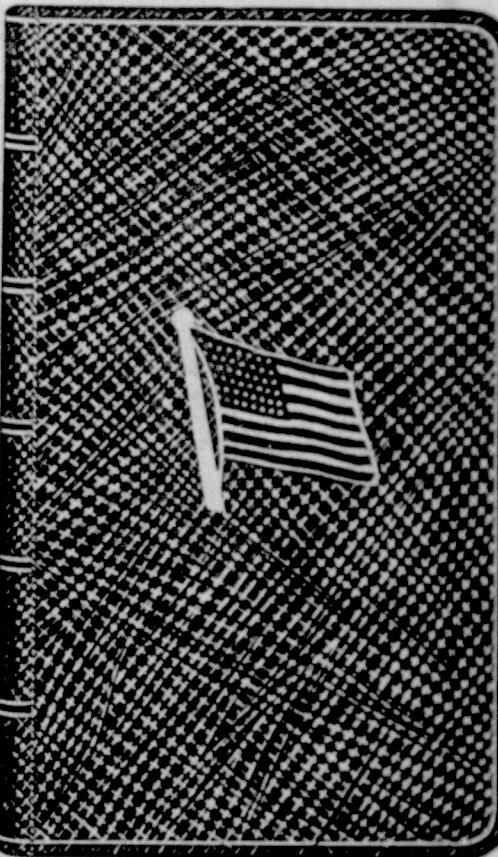
structive and edifying, but her greatest ability was shown in doing personal work, thus leading some of the strongest men of the community to accept Christ. She held a meeting of the women Friday morning and organized a W. M. S. Many pledged to tithe their chicken and egg business. At the same hour I held a meeting with the men and organized a law and order league for the purpose of digging up and bringing to justice moonshiners and other forms of lawlessness operating in that community.

It was all of God to whom we give the glory.

T. N. MOODY, Pastor

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PUBLICATION SOCIETY NOTES.

Rev. Daniel G. Stevens, Ph. D., book editor of the American Baptist Publication Society, has been busy with an edition of the Russian gospel which will go to press in the near future. The amount of care and hard work involved in a publication of this character is hardly realized by any one.

The mere reading of the proofs after it has been set up at the printing house does not suffice. They are read and re-read, and the revised proof is subjected to the same careful scrutiny. Even after a plate is made it is again revised, and also read by an authority on the language in which it is printed.

Dr. Stevens had some trouble for a time with frequent corrections which had to be made for a certain character. It was finally ascertained that the magazine of the Linotype machine had been improperly filled, and the supply of characters had to be replaced to eliminate the trouble. Once this had been done there was no further bother.

The edition of the khaki colored testament is popular with the men in the army. Harry V. Meyer, business manager, has reported to Frank H. Robinson, acting secretary, that the sale has already exceeded 25,000 copies, and the demand still strong. It is one of the best issues the Publication Society has put out in the shape of a testament of an attractive size and style.

Rev. James E. Norcross, who is in charge of the New York branch of the Publication Society, is attending the Baptist summer assembly at Keuka College, Keuka Park, New York.

This assembly is held under the auspices of the Young People's Convention of New York State, and will end on August 11th. Dr. Norcross will deliver one of the evening lectures, he is down on the program to conduct the Sunday evening service, and he will probably deliver one of the evening lectures. He is a good preacher, and popular at these Baptist gatherings.

The Publication Society is putting out an exceptionally fine rally day service program which is entitled "The Flag of the Cross." It contains a number of inspiring songs, all selected because of their appropriateness for rally day service. It has been prepared by experts in this line of work, and it is in readiness for Sunday schools which wish to make early preparation for rally day.

Rev. Samuel Lane Batten, D.D., secretary of Social Service, was down on the program for four lectures at the Baptist Assembly at Franklin, Indiana. Rev. Frank C. Erb, Ph. D., of the editorial department, also was down for an address.

Rev. J. F. Wilcox, field temperance secretary of the Publication Society, who has taken an active part in the recent temperance campaign in New York, spoke last Sunday at his former home town at Watertown, where he was a successful pastor before he went to North Adams, Mass. Dr. Wilcox is still interested in the fight that is being waged in the Empire State for the ratification of the prohibition amendment. He has presented the work of the Publication Society in many cities and towns in northern New York in the past six weeks.

NORTHFIELD FOREIGN MISSIONARY CONFERENCE.

From the opening address by Mrs. Helen Barrett Montgomery on "Widening Horizons" to the closing address by Dr. Robert E. Speer, the nine days session of the Women's Foreign Missionary Conference was marked with messages of power and plans for advanced work during the coming year. The registration was over 900. Dr. J. Stuart Holden of London conducted the daily Bible class. The address of the president, Mrs. Henry W. Peabody, on "Missionary Women and the Federal Amendment" will be likely to have far-reaching results in view of Mrs. Peabody's graphic description of the methods used in the fight waged by Massachusetts women for ratification of the amendment by the Massachusetts legislature at its last session. There will doubtless be echoes of this address in several states during the coming months. The missionary cause was presented with that felicity of phase and spice of humor, which has won her literary distinction, by Miss Jean Mackenzie, the author of "The African Trail." No one who heard her story of Christian Evidence as seen in the friendly dealings of the Cameroon bushman with the formerly snobbish beachman will ever forget it. The work of the McAll Mission in Paris, was told in such effective manner as to secure a generous gift of money for the support of this typically Protestant work in France. Missionary Rally night bright brief words from missionaries in China, Japan, Korea, Burma, India and Africa.

The above gathering, which has just closed, is to be followed by the Home Missionary Conference, with addresses by experts in this field, the Sunday School Conference, and that in turn by the General Conference, August 2-11.

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restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening Invigorating Effect. Price 6c.

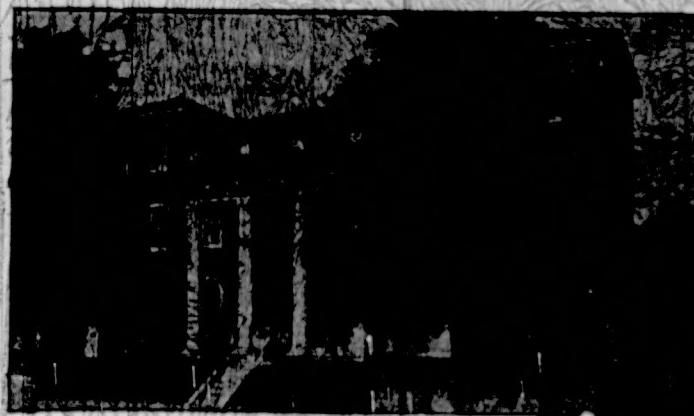
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Loss of Appetite is commonly gradual; one dish after another is set aside. It is one of the first indications that the system is running down, and there is nothing else so good for it as Hood's Sarsaparilla—the best of all tonics.

DEPARTMENT OF EVANGELISM.

(Continued from Page Thirteen.) Bible—but she did not so much as open her eyes. At last for he was brought to his wit's end—he stooped down close to her and said: "My dear woman, Jesus Christ died for you. He loves you now. And He wants you to let Him save you now—just like you are." Then the great preacher added: "Her eyes opened, her lips moved. I stooped to listen. I heard her whisper her prayer of penitence and ask God for Christ's sake to take her—and then I saw her as her spirit took its flight back to its Giver." Then he added: "I think we got her in that night—but I know my whole life was changed; my whole conception of the ministry and the work of a Christian was changed; and, most of all, my heart's relation to my fellow-man was changed."

climax of Christian service; and, And that is what I am trying to say. what is more, the blessings of God always abide upon it.



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Do People Read Church Papers?

Occasionally advertisers who do not themselves take an interest in religious literature, insist that people do not read church papers. It is quite true that some people do not read church papers. It is equally true that some people do not read dailies, magazines, popular weeklies or monthlies, trade publications, professional journals, but it is not true that people who subscribe for church papers do not read church papers, except in extremely unusual cases.

No type of literature is more thoroughly read. A publisher of a prominent New York religious publication recently attempted a test, not only of the intelligence of his reading clientele, but also of the care with which the publication is read. He purposely introduced an error in regard to the date of an occurrence, but the error was sandwiched in between other matter in the most remote portion of the publication and printed in small type. Nevertheless the editor heard from it before the week was out, and was called on to make correction of the error, though it was a matter of very little or no importance.

A prominent judge in a Southern State was asked whether he subscribed for his church paper, and if he did subscribe, whether he read it carefully. The question was put because a prominent advertiser insisted that such a man would not be a close reader of a church paper. The answer of this judge was, "I have subscribed for my church paper ever since I had a home of my own. I do not read it as carefully as I should, but usually I read it from cover to cover."

There are few types of literature about which any judge would make it a matter of conscience and feel an obligation to always read "from cover to cover." The appeal of the religious paper is to the conscience as well as to the intelligence and interest of the reader. Hence its great power and its advertising value.

to my fellow-man was changed.

climax of Christian service; and, And that is what I am trying to say. what is more, the blessings of God always abide upon it.